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ADDRESS

DELIVERED BEFORE THE

GRAND DIVISION OF NORTH CAROLINA,

SONS OF TEMPERANCE,

AT THE OCTOBER SESSION, 1852.

BY REV. PETER DOVE.

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ADDRESS.

GRAND WORTHY PATRIARCH, *Brethren, Members of the Grand Division, and Brethren of Subordinate Divisions, Ladies and Gentlemen :*

The *theme* of the present Address is suggested by the following *Resolution*, passed at the last annual meeting of this Grand Division, in the City of Raleigh, N. C. :

Resolved, That this Session of the Grand Division of North Carolina, appoint some member of this body, to prepare an Address on the subject of Temperance, embracing, as far as may be, a comprehensive view of this matter, as it regards the objects contemplated by the Order of the Sons of Temperance ; and deliver the same before the Grand Division at its next Session.

GRAND WORTHY PATRIARCH: *Sir*—Next to religion, there is no subject so important as the subject of Temperance. It is one, which enters into, and necessarily mingles with all the interests of man; whether you consider him in his *domestic, social* or *civil* relations. His well-being in these relations of life, can only be fully secured by a regularly sustained course of uniform Temperance. This is the more especially true in regard to the use of intoxicating drinks. Neither the mind, or body, or estate of man can be in a prosperous condition without strict and uncompromising Temperance.

The *mind*, under the influence of *Intemperance*, is in an unnatural condition; and is incapable, in that state, to perform that amount of mental labor which its own interests require. Either *depressed* by its enervating action on the brain, and thereby rendered incapable of vigorous and rational exercises; or, excited *above and beyond* a healthy condition, its actions are erratic and vague. Intellectual happiness, or mental fruitfulness cannot exist, and instability and the want of mental integrity inevitably ensue; and it is thrown from billow to billow, until, in hopelessness and despair, it is overwhelmed in *universal ruin*.

The *body*, that noble structure divine, under the blighting malarial of Alcoholic poison, either wastes away its energies under the morbidly accelerated action of its various functions; or more slowly falls into decay under an intolerable load of aqueous and dropsical accumulations, a loathsome mass of putridity and corruption.

The *estate*, perhaps the honest earnings of an upright and kind father, disappears amidst the revelings of inebriation. Stript of all the luxuries, comforts and perhaps necessities of life, his life becomes a burden, home a desolation; and the poor outcast wanders a starveling among strangers, and dies unmourned, unpitied, and debased.

Intemperance throws its consuming fires into the *domestic* circle, and turns the garden of the domestic *Eden* to a waste-howling wilderness. Burns out all the principles of domestic peace and virtue, and envelopes all the bright prospects and sentiments of friendship and social enjoyment, in the murky scenes of disappointment, dissatisfaction and strife; and buries all the nobler and kindly feelings and sentiments of truth, integrity and love, beneath its mouldering ruins.

Intemperance scatters fire-brands, arrows and death through the entire social circle; and sweeps over its fair and beauteous face, like the pestilential and all-consuming *Simoom* of the desert;—leaving in its train, not one principle of a sanative and re-cuperative character, by which society may be re-edified and saved. It dissolves all the foundations of social order and harmony; disannuls all the laws by which society is compacted together; strips it of all its manly and social virtues, and spreads over the entire arena of this circle, the seeds of every vicious appetite and malign spirit, and every feeling, temper and passion which can agitate and excite society to jealousy, animosity and wrath. Uprooting in its desolating course, every principle of Love, Purity and Fidelity, until society, under this all-devouring scourge, is stranded on the beach of interminable perdition.

Intemperance is the most insidious and formidable foe with which civil society comes in contact. It overspreads the Legislative, Administrative, and Executive Departments of civil society, with a dark and misty cloud, which disqualifies the agents in those departments, to adopt such plans, carry out such measures, and bring to a conclusion such issues as would subserve the best interests of the entire community. In its influence on Legislative bodies, it leads to the adoption of unsound enactments; on Administrative councils and arrangements, it induces unwise and impolitic measures; and on the Executive, either tyrannically severe, or exceedingly *tame* and *lax* decisions, looming up before the eyes of wise, intelligent and virtuous men, objects of unmeasurable scorn, supreme ridicule, and unutterable contempt.

From these fountains of corruption, streams of desolating influence flow, corrupting in their onward and maddening course, society throughout its entire ramifications. These fountains, from higher altitudes, pour down their overflowing and putrid waves; and in seeking the deep, low, level of their own unmitigable putridity, bear down before them every intermediate grade of society to its lowest dregs, and sweep them into the vortex of irremediable perdition.

GRAND WORTHY PATRIARCH—It may replied, that I have, in this hasty and comprehensive sketch, taken too strong a grasp, and carried this theme beyond its legitimate sphere—that the condition and circumstances of no people will accord with these sentiments—and that no nation has ever been known, whose history justifies this wide and comprehensive view. To these objections, I reply :—

1st. That the Intemperance of the ancient barbarous nations was the occasion of their ruin. This is true in the case of

1. THE SCHECHEMITES.—Their history is found in Judges, IX, 22—49. These Schechemites had aided Abimilech to make him King. After he had reigned three years, they conspired with Gaal against him, at a time when they were indulging themselves in “*wine*,” and had become “*merry*,” that is, intoxicated. When this conspiracy was made known to Abimelech, he immediately gathered his forces, and destroyed many of them. Intemperance was the great exciting agent in this conspiracy.

2. THE PHILISTINES.—The history of their case is narrated in Judges, XVI—22, 30. It was while the “Lords of the Philistines” were “*merry*” in the time of their feast, that they were destroyed by Sampson, in answer to his prayer. Intemperance here was the crying sin of this people. It had so debased them in their character and feelings, that they demanded of this, their great and subdued enemy, that he should “*make sport*” for them. Surely, none but the most abandoned bacchanalians could do so!!!

2. The more civilized nations of antiquity were ruined by their Intemperance. This was eminently the case with

1. THE JEWS.—This is clearly shown by Isaiah in the following remarkable words: “Wo unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them. And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands.—Therefore, my people are gone into captivity, because they have no knowledge: and their honorable men are famished, and their multitude dried up with thirst. Therefore hath hell enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it. And the mean man shall be brought down, and the mighty man shall be humbled: but the Lord of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness.” Isaiah, V, II, 16,—22, 25. XXVIII, 1—4—7, 8. Amos, II, 11—16. VI, entire, and Hosea VII.

2. THE CHALDEANS.—Their case may be seen in Jeremiah, the Prophet. It was while they were feasting and drinking that Babylon was taken. Jer. 41. In the time of Belshazzar the king, while “a thousand of his lords” were collected together, and were partaking of the “feast he had made,” and were drunken also, the city was taken, and the kingdom was transferred to Darius, the Mede. Dan. v.

3. THE GAULS.—“An instance of Intemperance and its effects may be found in the history of the Gauls. Under their chief, Brennus, the Gauls overrun the Roman Empire, and finally took possession of its capitol; setting fire to various parts of it, and destroying great numbers of its inhabitants. A brave band, however, still retained possession of the capitol. Provisions being scarce, the Gauls divided themselves into foraging parties. A large and select

division proceeded to Ardea, where Camillus, the Roman hero, lived in retirement. Camillus conceived the design of surprising them, and for that purpose assembled a band of brave associates. The victorious career of the Gauls had inspired them with confidence, and they were thus emboldened to ramble about in a disorderly manner. Having loaded themselves with provisions, they encamped on the plains, and drank so freely of wine, as to neglect the usual precaution of guarding the camp. Camillus being informed by his spies, of their disordered state, came upon them suddenly in the night. The greater part of them were drunken and asleep; the others were too much surprised to resist, and most of them were put to death. The few who escaped were easily found the next morning, and suffered the fate of their unfortunate companions." *Bacchus*, p. 32.

4. THE GERMANS.—These, in all ages, have been notorious for their excessive fondness for strong drink. Naturally, they were a vigorous and enterprising people. They were successful in their wars, until Intemperance and vice reduced them to the lowest grade of imbecility. An instance of their reverse of fortune in war, and that too as a consequence of Intemperance, may be noticed. Germanicus, a celebrated Roman General, learned that a tribe of Germans called *Marsi*, were about celebrating a festival at which they usually became intoxicated; he determined to surprise them in their drunken revels, and came upon them unawares. He found these barbarians "*sunk in sleep and wine*," and in this condition overcame them, and slaughtered nearly the entire tribe, while the sober Romans suffered not the loss of a single man.

5. The same holds good with regard to the ancient *Persians*, *Greeks*, and *Romans*. While these nations maintained strictly temperate habits, they were successful in almost all their warlike enterprises. But when they sunk into habits of intemperance and other vices resulting from that master evil, they too, became effeminate, and were soon reduced by other and more temperate nations. The history of all these nations, demonstrates the truth of the position here assumed.

Nor was this the case only, with the nations here mentioned; but it is true also of all other nations of antiquity of whom history gives us any information. And almost all nations of more modern origin, have, in turn, shared alike with those of ancient times, from the same cause.

These, Sir, are *facts* in the history of our world. They are such facts too, as admonish the nations now in prosperous circumstances, to guard against this, the greatest enemy of their prosperity and happiness. Like causes will always produce like effects under similar circumstances. Now, the history of all nations, both ancient and modern, demonstrably shows, that intemperance has been in every instance, the chief cause of their *effeminacy*, degradation and ruin.

Add to all this, that *three-fourths* of all the pauperism, insanity, murders and various other crimes, proceed from this same fruitful

source, and you will at once perceive, that no *one* cause known among men, has been as productive of evil, as this *master agent of hell!* Indeed, it may well be doubted whether all other causes combined, have ever exerted such an influence over the destinies of men and nations, as this single *one*.

But further. One more aspect of this subject must suffice for the present, viz: The moral and religious condition of mankind, as these are effected by this destructive *malaria*.

No one cause operating upon human society, exerts more deleterious influence upon the moral and religious character of man than this. While it is the parent of many vices peculiarly to its own, it is at the same time the exciting agent of many more. Lasciviousness, lechery, gluttony and all impure and vicious indulgences which fill up the characteristics of this category, are especially, either directly originated by intemperance, or, are chiefly excited by it. This, evidently, is the view of the wisest of men. "Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of the mast. They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again." *Prov.* xxiii, 31, 35. A clearer delineation of the demoralizing and corrupting influences of intemperance, could not be given. Here, it is viewed, both as a cause productive of evil, and as an exciting agent, leading to vice.

But, it also operates upon the *religious* character and interests of man, and becomes the fruitful cause of apostacy and reproach. As it regards the former, this is affirmed by the Prophet: "Wo to them that are at ease in Zion, and trust in the mountains of Samaria, which are named chief of the nations, to whom the house of Israel came! Pass ye unto Calneh, and see; and from thence go ye to Hamath the great: then go down to Gath of the Philistines: be they better than these kingdoms? or their border greater than your border? Ye that put far away the evil day, and cause the seat of violence to come near; that lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; that chaunt to the sound of the viol, and invent to themselves instruments of music, like David; that drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph. Therefore, now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed. The Lord God hath sworn by himself, saith the Lord God of hosts, I abhor the excellency of Jacob and hate his palaces: therefore will I deliver up the city with all that is therein." *Amos*, vi—1, 8, compared with *Isaiah*, v—11, 16.

As it regards the reproach to which it subjects the inebriate, this

is graphically described thus: "His watchmen are blind: they are all ignorant, they are all dumb dogs, they *cannot bark*; sleeping, lying down, loving to slumber. Yea, they are *greedy* dogs which can never have *enough*, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter. Come ye, say they, I will fetch *wine*, and we will fill ourselves with strong drink; and to-morrow shall be as this day, and much more abundant." *Isaiah*, LVI—10, 12.

Having now presented a brief, though comprehensive sketch of the influence and tendencies of intemperance, upon the domestic, social, civil, moral and religious interests of mankind, and vindicated the truthfulness of the principles therein assumed, I shall now present to your consideration, the objects contemplated by the Order of the Sons of Temperance, as now organized.

The *objects* contemplated by the Order of the Sons of Temperance, regard principally two things: 1st, Its operation upon the members of the Fraternity. 2d, Its influence upon the community at large.

In the consideration of these things, it is very important, that we carefully investigate the principles upon which they are predicated. To do this, it will be proper to present to your consideration these principles as they are laid down in that general platform found in the "Preamble" to the Constitution of Subordinate Divisions, in the following words: "We whose names are annexed, desirous of forming a society, to shield us from the evils of intemperance, afford mutual assistance in case of sickness, and elevate our characters as men, do pledge ourselves to be governed by the following Constitution and By-Laws."

From the principles set forth in this "Preamble," we are prepared to judge very satisfactorily of

1. The *object*, of this Organization, so far as these principles are intended to bear directly and exclusively upon the members of the Order.

In the consideration of these things, as they regard the Order of the Sons of Temperance, there are several matters worthy of serious examination.

1. It is contemplated by this association "to *shield*" its members "from the evils of intemperance." This object is to be accomplished by the influence of three very powerful causes, viz: An ardent "desire" for this great end. An associated protection against this great "*Evil*," and a solemnly assumed obligation to accomplish this very thing.

1. An *ardent* "desire to shield us from the *evils* of intemperance."

This, Sir, involves the great principle of this Organization.—Temperance, as a principle, is here assumed as a law of the mind and heart. As a law of the *mind*, it acts instructively, by disclosing the true nature and destructive tendencies of intemperance, and by showing, that the agents of this great evil, are in their nature opposed to and destructive of the health, morals, and well-

being of man. The principles of Temperance are founded upon, and grow out of the clearly apprehended laws of health and morals. A knowledge of these laws, it is presumed, lies directly at the foundation of Temperance as a principle; and, therefore, wherever this principle is fixed in the mind, it must act as a very strong *motive* influence against the opposite evil, and all the agents by which it is produced. This *law* of the mind, therefore, acts very powerfully and conservatively; as it sets the mind against the influences which might arise from the agents of intemperance, as these are exhibited to the appetites and passions.

Temperance, viewed in this light, is not the work of a heated imagination, or the result of some impulsive or enthusiastic influence. It rises up in the mind as a *law*, founded in the Physiological and moral fitness of things; and develops itself as being essentially and *immutably* opposed to, and subversive of intemperance, together with all its agencies. It looks upon these as utterly incompatible with right reason, and therefore, degrading to the intellectual and moral character of man. So clear, so full, so thoroughly is this law impressed upon the mind, that its views are decisive as to the character of the state into which the use of Alcoholic liquors will always bring its subjects, so far as their mental character is concerned. This *law* strongly impresses the conviction on the mind, that a state of inebriation, is, in truth, a state of *insanity*.

This *state* of the mental condition of the inebriate, is very distinctly portrayed by a good writer: "The state of mental excitement just described is very similar to the incipient stage of *Phrenitis* or *Mania*. It is not a uniform exaltation of the mental powers, but in some degree a perversion of them, for that voluntary control over the current of thought, which is the distinguishing character of the sane mind of man, is considerably weakened, so that the heightened imagination and enlivened fancy have more unrestricted exercise; and whilst ideas and images succeed each other in the mind, with marvelous readiness, no single train of thought can be carried out with the same continuity as in a state of perfect sobriety. This weakening of the voluntary control over the mental operations must be regarded, then, as an incipient stage of Insanity.

"If the first dose of Alcohol be such as to produce more potent effects, or if, (as in ordinary intoxication) it be renewed after the first effects have already been manifested, the second stage is induced, in which not merely the intellectual, but the sensorial apparatus is disturbed. The voluntary control over the direction of the thoughts is completely lost, and the excitement has more the character of delirium; the ideas become confused, the reasoning powers disordered, and hallucinations sometimes present themselves. At the same time, *vertigo*, *double vision*, *tinnitus aurium*, and various other sensory illusions occur; the muscular movements become tremulous and unsteady, the voice thick, the eyes vacant, and the face, commonly pale."*

* Dr. Carpenter's Prize Essay on Alcoholic Liquors, pp 32, 33.

It is this state of insanity and degradation of the intellectual and physical powers of man, that this law of Temperance is opposed to, and against it, it exerts a very powerful and conservative influence; arming the mind with powerful sanative principles, and furnishing it with efficient and controlling energies, to resist and overcome the seductive agencies of intemperance.

But Temperance, as a principle, is not only a law to the mind, but it is equally, if not more powerfully, a law to the *heart*. The mind, illuminated as it is presumed to be, and armed and sustained with principles and energies by which it can resist and overcome the seductive agencies of this master vice, throws upon the heart this congeries of moral sensibilities, a directing and commanding force, by which these are excited and armed with feelings of a high moral character, establishing an unyielding purpose to counteract and resist all influences intended to lead to the indulgence of this vice. Conscience now wakes up, and under the guidance of this law, witnesses with the truth, against this *deadly sin*. The moral aspect and consciousness of the heart, under the government of this law, are pure and holy; and it conceives with a vividness and power, the mighty and overwhelming evil of this devouring Moloch; and feels a conscious abhorrence of, and opposition to, all the instruments and agents of this wide-spread malarian scourge, so alarmingly sweeping over our land.

Now, a man whose mind in this illumined, sober, and strongly fortified, and whose heart is thus impressed, quickened and energized with the principles of Temperance, and governed by its laws, will certainly be able to resist any and every influence from without, and being internally governed by sentiments and moral feelings so pure and holy, will be able to maintain his position, despite of all influences from principles adverse to his highest interests. But

2. Another cause, operating this result, is an *associated* fraternity, whose avowed principles of association is "To shield" each other "from the evils of intemperance."

The Order of the Sons of Temperance, as an "associated body," must exercise upon itself a very powerful and extensive conservative influence. It is, in this light, that the National Division may be viewed as the great central point, to which, as by a *centripetal* force, the influence and power of all State and Subordinate Divisions contribute their respective shares of influence, and produce an energy of association, that, in the nature of its coherence, and the character of its abilities, is indescribably grand, and irresistibly powerful. It takes a firm grasp of mind and morals, and binds closely by principle and affection, and governs by reason and moral force, the entire, extended, and yet diversified body; and guides it with wisdom and precision, in all its internal and associated policy. Such an association cannot but be energetic. It possesses an amount of power, which, in its very organization, must be of an accumulative character; so that the more force it throws off in the expanse of its influence, the more energy it necessarily accumulates. And, according to the principles of sound Philosophy and

the purest morals, such an association must receive an increase of force from every impulse thrown upon it by the various agencies employed, and through the numerous channels through which this centripetal force is re-communicated to this great heart of hearts. While, therefore, this *centripetal* force is flowing in from all points of this ever-extending circumference, confirming, strengthening, and enlarging this central energy; it at the same time throws off its pulsations to the extreme of its circumference, with greater fulness, regularity and power; so that as power is increased, its influence is thrown off to a greater extent from its central fountain, and with a greater and far superior impulse; and thereby, the diffusive grasp of this mighty organization reaches farther out, and describes a larger circle of usefulness to human society.

Now, by a connection with this association, an individual gathers around himself an amount of influence, courage, and moral power, by which he will be able to overcome any influence from abroad. In this association he finds such conservative influences, which bind so fully upon his soul the principles of Temperance, that he will feel himself armed with a power, which, singly and alone, he never could realize. He is here thrown in contact with influences and agencies, which are powerfully impulsive in their character, and sanative in their tendencies. This, to him, is of the utmost importance; as without these, he will not only be extremely liable to be overtaken again, but also, very likely to yield to every temptation. Strong and endearing cords are thrown around his heart, binding him closely in his affections to the principles of the Order and to the members of the association, which will exert a mighty restrictive and sanative influence over him; not only as it regards external matters, but, especially, over his inward, (and therefore the more dangerous) appetites. These, he will be able to overcome, and with such certainty too, that he will rise up like a new-made man, in all the majesty and manliness of a sober, wise, moral and useful member of society.

But, in addition to these views, it will be seen, that the weekly communications in the Division Room, will operate upon the mind as a mighty instrument to enlarge his views in regard to the pure principles of the association; and give an expansive feeling of affection and love for the Order, that will have a strong tendency to urge and press him forward in this great cause. Union here is found to be strength. It not only strengthens the body, associated as such, but it throws an influence and power upon the individuals associated.

There are, also, innumerable difficulties to be met and overcome, or they will weaken his confidence, and bring him into straits, through which it will be difficult to pass alone; while at the same time, the enemies will be using every means and method, to overcome him, or bear him down by their influence and power. To resist these singly, would, in many instances, be hazardous.—Indeed, the attempt would be difficult to carry out successfully. It could certainly be done, but it must be evidently at considerable

risk. But, when associated in a body, upon some common principle of union, it becomes comparatively an easy matter; while single and alone, such an one has nothing to prompt him to vigorous action, but his individual interests; but, bound by fraternal ties, he feels himself prompted by an increased interest in his own good, as he now feels that his interest is identified with the good of the association.

Further, this union of association gives him more confidence in the object of this enterprise, and the success of its principles, than he could have if the same object were contemplated by himself alone. The fact that he is sustained by an association of which he is a member, will inspire him with confidence, and consequent integrity, which he could not realize without. This is a principle recognized by the wise man. He affirms: "Two are better than *one*, because they have a good reward for their labor. For if they fall, the one will lift up his fellow; but *wo* to him that is alone when he falleth; for he hath not another to help him up. Again, if two lie together, then they have heat; but how can one be warm alone? And if one prevail against him, *two* shall withstand him; and a three-fold cord is not quickly broken." *Eccl.*, iv, 9, 12.

Besides, association gives an influence and power not to be calculated by numerical strength; but increases in the ratio of *ten to one*. This principle is set in a clear light by Moses, in *Lev.*, xxvi, 3, 13,—*Deut.*, xxxii, 29, 30. Upon this principle, how powerfully efficient must be the influence, when it influences in, and directs an entire association in all its acts? Great must be the power, and triumphantly efficient every effort, when put forth under the commanding force of such a mighty principle.

It is then, by this association, that the Sons of Temperance contemplate to "shield themselves from the evils of intemperance." And such a result is very likely to be obtained, when such formidable principles are practically carried out, by an association, united, consistent and faithful.

Another cause operating this result, is

3. THE ASSUMPTION OF A SOLEMN OBLIGATION, by which they bind themselves to act in concert, to carry these principles into effect.

This is a *phase* of this subject which is of very great importance. If this is fully made out, one of the strongest objections to the Order of the Sons of Temperance will be entirely removed.

The principle here involved, is one that binds this association together; and while it remains, must exert a very powerful conservative influence upon the entire body. The principle itself is sanctioned by the Holy Scriptures. If this can be shown, then will it follow, that in the view of the Divine mind, any prudent measure adopted by associations to remove the evils of intemperance from among mankind, is fully sanctioned by him in his word, and authorized by his positive approbation. If this view is sustained, then will the greatest objection to an union with the Sons of Temperance be removed, and nothing be left but mere wilful-

ness of opposition. The Divine approbation of the principles of such an association, ought to remove all prejudices from the mind, against the Order, on the ground of its *anti-christian* character.—The conclusion to which this view leads, is, that as the principles of the Order of the Sons of Temperance are sanctioned by the word of God, that, therefore, every Christian is bound to embrace these heartily, and prosecute the cause vigorously, by the adoption of the principles, and the consistent use of the measures of this association.

To remove every ground of suspicion on this part of my subject, it will be necessary,

1. To bring to view the *great principle* herein involved.

The principle here, is the Scriptural doctrine of *vows*. This is the ground-work of this whole matter. Vows regard matters, which, in their very nature, are not objects of special commands. While it may be admitted, that the moral principle involved in the object of the vow, is a matter of high obligation; yet, as the *modus operandi* is a matter not commanded, it follows, that a person is at liberty to bind himself by a *vow* or *pledge* to carry out the great objects contemplated in the principle. Temperance, itself, is a matter of high moral obligation resting upon every man; but as to the means and mode by which this is to be accomplished, is something left for us to decide.

But while this is so, seeing that there is a high moral obligation resting upon every man, to be strictly temperate; and also, that there is a just ground for every man to adopt some measure by which he may continue temperate; it follows that another obligation of a high character devolves upon him, to accomplish this great object, which evidently is, to adopt some specific arrangement, by which he proposes to be governed for all time to come. It now becomes to him a matter of deep and solemn inquiry, what means and methods he ought to adopt for this purpose. His duty obliges him to do something, and sound philosophy dictates to him, that what is done should be the very *best* in the circumstances. Let him adopt whatever plan he may, it unavoidably involves him in a *pledge* or *vow* of some kind, and that vow or pledge binds him, to all intents and purposes, to carry out, in all time to come, the principles of his plan.

The case being thus, it may be asked, is there any authority for such a course in the Bible? In answer, I offer

2. The *Scripture authority* for vows.

By this, however, I do not mean a precept requiring us to enter into bonds, by means of vows; but, that the Bible authorizes the making of vows, and prescribes rules by which men ought to be governed after they are made. The passages bearing upon this subject, are the following :

“When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it: for the Lord thy God will surely require it of thee; and it would be sin in thee. But if thou shalt forbear to vow, it shall be no sin in thee. That which is gone out of thy lips thou shalt keep and perform; even a free-will offering, according as thou hast vowed unto the Lord thy God, which thou hast promised with thy mouth.”—*Deut. xxiii, 21, 23. Lev. xxvi. Num. xxx.*

Here, then, is the authority for vows. It is necessary, also,

3. To understand the nature of a vow, and what properly belongs to it.

A vow is a *promise*, made and expressed, that the person making it, will either *do*, or *not do* a certain thing, either for a limited time or during life. A vow, in this sense, involves the following principles :

1. That the *thing* to which the vow specifically belongs, is agreeable to the word of God.

2. It must be consistent with Christian Liberty. In this view, a Christian may not bind himself by vow in matters where he has a clear and unqualified right to their use. In such cases as Paul mentions, (1 *Cor.*, viii.) he may bind himself to abstain entirely, when he sees his use of them would encourage his weak brother to offend ; but even here, he may not bind himself so as to involve his conscience, so as to make purely indifferent matters essential to his salvation.

3. The thing vowed, must be a matter which he is able to accomplish, without interfering with, or causing him to, neglect positive duties.

4. It must be consistent with his calling, both as a citizen and a Christian.

5. It must be made with deep and mature deliberation. Rash vows are to be avoided, as they frequently are made without understanding properly, the true character of the principles involved.

6. The end contemplated must be good.

Guarded by these rules, no man can easily be led into error, as it respects making vows. The subject, viewed in this light, shows at once, that the vow or pledge used by the Sons of Temperance, is in all its purposes a Scriptural vow, and fully sustained by the Bible.

Furthermore, it is important also, to notice

4. Some of the examples in the Bible, bearing upon this point.

Teaching by example is a very good way to impress upon the mind and moral sense of man, any doctrine or fact which it is important to observe or remember. This course was pursued by God anciently. Some of the examples which will be produced, may be considered, not so much examples of vowing, as positive requirements. This, however, will make the case stronger, and show it rather in the light of duty than of permission.

1. The first case that bears upon this point, is the case of Sampson. It is true, that in this case there is no mention of any vow on the part either of Manoah or his wife; yet, the circumstances of the case show that they desired to know what must be done to accomplish a certain object, and that they would comply. This shows clearly that this matter was wholly voluntary as to them.—An end was to be secured, and they were informed that this could only take place under specified arrangements. These required them to abstain from every thing that would intoxicate, or would have a tendency to produce a desire for intoxicating drink ; to this

arrangement, they pledged themselves, and the result followed. See Judges, xiii.

2. The *Nazarites* were a striking example of voluntary abstinence from wine and strong drink, under the power of a pledge. This is clearly set forth in Num. vi. 1, 12. In this case, we have

1. The *vow* itself. This was a separation from "wine and strong drink;" and a consecration of himself to God. This he pledged himself strictly to do. This is the substance of his vow.

2. This was voluntarily undertaken. It was what the Nazarite himself proposed. "When either a man or a woman shall separate themselves to vow a vow," &c. It was wholly at their discretion. They could do so, and they might refrain from it; but once having vowed, they could not alter it. See Num. xxx, Lev. xxvii, Deut. xxiii. 21, 23.

3. The matters here laid aside. This was the use of "wine and strong drink," or any thing that was the product of the vine. The "wine and strong drink," because of their intoxicating qualities; the "*grapes, moist or dry*," on account of producing a desire for "wine and strong drink."

In the case of the Nazarites, we have the lawfulness of vows clearly demonstrated; and as the laws by which they were to be governed, excluded all intoxicating drinks, it is reasonably to be inferred, that the use of such drinks was sinful, under the circumstances, else such use could not have been interdicted. From this case, therefore, we learn that voluntary pledges to abstain from intoxicating drinks, are not only lawful in themselves, but are expressly approved in God's word.

3. The *Rechabites* present a peculiarly strong case. This case is fully delineated in Jeremiah xxv. In this instance, we may notice

1. The *origin* of this Institution. This is ascribed to "Jonadab, the son of Rechab." Jonadab lived some three hundred years before this circumstance occurred. Rechab was himself a Kenite, and was a relation of Moses, on the side of his father-in-law, Hobab. See Judges, i. 16, iv. 16, 17. In the days of Jehu, we find Jonadab in company with that zealous man. II Kings, x—15, 17, 23. Jehu seems to have entertained a very high opinion of him, on account, no doubt, of his wisdom and piety. The times in which we find this Rechabite were very unpropitious for virtue and piety. Jonadab, as a good and pious man, was grieved with the wickedness of the times; and determined to preserve his own family from the contagion and ungodliness of the people. To accomplish this, he "commanded" his family to abstain from the use of "wine," ver. 10. Here, then, we have the origin of this institution. This was the *first* Temperance organization that was ever instituted. This association, in its very nature, bears the character of a voluntary institution, and one too, that was organized without any direction or command of God.

2. We have here, also, the nature of this association. This was truly a *Temperance* association. In this respect, it was a society that was bound by its laws to abstain totally and forever from intoxicating drinks. They were not allowed even to plant "vineyards, nor have

any." The object of this, was to keep from them every thing which might produce an appetite for strong drink. . *Jer.* xxxv. 7.

3. We have the high estimation in which they were held by God, as an association bound together to maintain the principles of morality, through the instrumentality of Temperance measures. This view is evidently sustained, as the whole history will show. God had directed the Prophet to prove the Rechabites, on the score of their associated principles. After the trial was made, and they had proved themselves worthy descendants of such a noble ancestor, God directed the Prophet to admonish the house of Israel, by the fidelity of these people to the principles of their Order.

4. We have lastly, the approbation of God, of this institution itself, as founded by Jonadab; and of the fidelity with which his posterity had maintained its principles. "And Jeremiah said unto the house of the Rechabites: Thus saith the Lord of hosts, the God of Israel; because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according to all he hath commanded you: Therefore, thus saith the Lord of hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before me forever." *Jer.* xxxv—18, 19.

"His name shall be honorable, and his posterity shall enjoy my continual protection; and there shall never be found a time in which men of his spirit shall be wanting as patterns of genuine simplicity, filial obedience, purity of manners, and deadness to the world. True christians may be considered as the genuine successors of these ancient Rechabites; and some suppose that the *Essenes*, in our Lord's time, were literally their descendants; and that these were they who followed our Lord particularly, and became the first converts to the gospel. And, if so, the prophecy is literally fulfilled: they shall never want a man to stand before God, to proclaim His salvation, and minister to the edification and salvation of others, as long as the earth shall endure." *Dr. A. Clarke, in loco.*

Recent events show the extraordinary fulfilment to the present time at least, of this remarkable prophecy. The Rev. Joseph Woolfe, a Missionary of great celebrity, in the course of his travels, had the good fortune to meet with evidence of the existence and prosperity of the Rechabites, even in the present day: "On my arrival at Mesopotamia," writes that Missionary, "some Jews that I saw there, pointed me to one of the ancient Rechabites. He stood before me, wild, like an Arab, holding the bridle of his horse in his hand. I showed him the Bible, in Hebrew and Arabic, which he was much rejoiced to see, as he could read both languages; but had no knowledge of the New Testament. After having proclaimed to him the tidings of salvation, and made him a present of the Hebrew and Arabic Bibles and Testaments, I asked him, "whose descendant are you?" "*Mousa*," said he, boisterously, "is my name, and I will show you who are my ancestors;" on which he immediately began to read from the 5th to the 11th verses of Jeremiah, xxxv. "Where do you reside," said I. Turning to Genesis, x—27, he repeated, at Hadoram, now called Simar by the Arabs; at Usal, now called Sanan,

by the Arabs; and again referring to the same chapter, verse 30th, he continued, "at Mesha, now called Mecca, in the deserts around those places. We drink no wine, and plant no vineyards, and sow no seed; and live in tents, as Jonadab, our father, commanded us.—Hobab was our father too. Come to us, and you will find us 60,000 in number, and you see thus this prophecy has been fulfilled." "Therefore, thus saith the Lord of Hosts, the God of Israel, Jonadab, the son of Rechab, shall not want a man to stand before me forever;" and saying this, Mousa, the Rechabite, mounted his horse and fled away, and left behind a host of evidence in favor of sacred writ."—*Bacchus*, pp. 401, 402, *note*.

From the preceding views, we learn, 1. That in every instance a *vow or pledge* was made or required. 2. That the parties concerned, bound themselves to total abstinence from intoxicating drink forever, or for a limited time. 3. That these vows or pledges were of human origin, and adopted as merely prudential regulations. 4. That God sanctioned these, by the establishment of laws by which these fraternities were governed. 5. That the Bible, in the principles it maintains, and the sanction it gives to institutions formed by human device, fully authorizes the organization of such institutions as the Order of the Sons of Temperance; consequently, a union with this Order, and a participation in the usages adopted by that body, is not, and cannot be, either improper in its nature, or sinful in its character.

Such obligations as the foregoing view contemplates, and as the association of the Order of the Sons of Temperance assumes in their pledge, are well calculated to carry forward with triumphant success, the great Temperance reformation. This, then, is another cause put into operation to bring about the great result of self-protection against the "evils of intemperance." The pledge of the Sons of Temperance forms a very strong *cord*, by which the association is kept together, and by which the great principle of Total Abstinence from all intoxicating drinks is bound upon every man's conscience as a law, by which his entire life and influence must be controlled. Strong, therefore, must this principle be, and very efficiently must it operate, in guarding the members of this fraternity against, and "shielding them from, the evils of intemperance."

Another object contemplated by this organization respecting itself, is

2. To "afford *mutual assistance* in case of sickness," and meet other cases of pecuniary interest.

This presents before you this association as a benevolent institution. This characteristic must commend it to the affections of every lover of humanity; and must command the approbation of every true and whole-souled philanthropist. The benevolence of this institution appears:

1. In regard to those who are afflicted. The "assistance afforded," in this instance, is amply sufficient for the purposes contemplated.—This regards, 1. Attendance by the members of the Order during "sickness." This operates as a great relief to the afflicted and his family. It regards also, 2. *Pecuniary* aid by which all the neces-

sary current expenses consequent upon "sickness" are duly met. 3. It "*affords*," also, by these means, comfort and encouragement to the "sick brother," and is calculated to support him in his sickness, and relieve his mind from much anxiety and embarrassment. The influence of this, is in many cases salutary. An embarrassed and disturbed mind operates very unfavorably upon disease. It is important that the mind be kept quiet and composed during sickness.—This is one intention of the "assistance afforded," and is well calculated to produce this effect. The benevolence of this institution appears also,

2. In the pecuniary aid afforded the family of the deceased brother, in meeting the expenses of his "burial." The amount of aid in this respect, it is believed, is sufficient, ordinarily, to meet these. This also, includes the expenses of the burial of the "wife of a brother." In many instances, this is of considerable importance to a "brother" whose "wife" is torn from him by death.

Viewed in this light, the institution must commend itself to the favorable regard of every genuine patriot and philanthropist. And here, let it be remembered, that this feature of this institution is not a matter of uncertainty; but is provided for by express stipulation of Constitutional law. This proves most conclusively, that the intention of the framers of this institution was, to aid, as the condition of its members required, and the pecuniary means would justify. The sums determined upon show this.

There is, however, yet another object contemplated by this association, with regard to its own interests, or its members.

3. "To elevate our characters as men."

This is truly noble in its aim. True nobleness is inseparably associated with unblemishedness of character. The views already presented show clearly, that the grand, ultimate object of the organization of the Order of the Sons of Temperance was to "elevate the character" of those who became its votaries. And surely, nothing (save true religion) is better calculated to do this, than the institution whose nature is under consideration. True Temperance and genuine Benevolence are essential elements of an "elevated character," and, without these, no one can be "elevated." To understand the high aim of this organization, it may not be improper to view it by way of contrast with intemperance, as that is portrayed in the Bible. This respects

1. The poverty and baseness inseparable from intemperance. This is clearly presented by Solomon, thus: "Be not among wine-bibbers; among riotous eaters of flesh: for the drunkard and the glutton shall come to poverty: and drowsiness (a sure type of drunkenness) shall clothe a man with rags." *Prov* xxiii, 20, 21.

2. The *sensuality* to which intemperance ordinarily leads. This is expressed by Solomon, as follows: "Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things," &c. *Prov.* xxiii, 31, 35. Compare

this with 1 Cor., vi, 9, 10; Gal., v, 19, 21; Eph., v, 5, 18; Hosea, iv, 11, 17, 19. In all these places sensuality is recognized as an inseparable companion of drunkenness.

3. The *degradation* resulting from the use of wine. This is plainly shown in very impressive language by the Prophet:—
 “But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment. For all their tables are full of vomit and filthiness, so that there is no place clean.” Isa., xxviii, 7, 8, compared with Isaiah, lvi, 10, 12, Hosea, vii, 3, 10. Nothing on earth can be more disgustingly filthy than a drunken man, wallowing in his own “vomit;” and causing everything about him to become “filthy,” so that there is no place clean.” The drunkard is filthy in his person, character, and in everything appertaining to him.

4. The *miserable* end to which intemperance certainly tends.—This is very strongly expressed by the Prophet: “Wo unto them that are mighty to drink wine, and men of strength to mingle strong drink: which justify the wicked for reward, and take away the righteousness of the righteous from him! Therefore, as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be rottenness, and their blossom shall go up as dust: because they have cast away the law of the Lord of hosts, and despised the word of the Holy one of Israel,” &c. Isaiah, v, 22, 25, compared with Jeremiah, xiii, 12, 14; Hosea, vii, viii, and ix, entire. These judgments plainly declare the miserable condition to which intemperance reduces those who indulge in it. Drunkenness throws a blighting malaria over the entire character of man, ruins his family, deprives him of his honor, and treads him beneath the foot of reproach.

I have given this view to show the vast difference between the intemperate and those governed by the principles of the Sons of Temperance. From all these abominations this institution will free its adherents. To make and keep men sober, industrious, virtuous and benevolent, is certainly well calculated to elevate them in the estimation of all pure and patriotic men.

The view thus taken, is rather negative than positive. While therefore, it may be admitted, that Total Abstinence from all intoxicating drinks, would accomplish much towards “elevating our characters as men;” yet it must be allowed that something besides this is necessary to produce and maintain such a desirable end.—Temperance, although based as it is, upon the principles already contemplated, must incorporate others equally efficient for the extension and perpetuation of it among mankind. Such principles it necessarily recognizes, and demands their continued exercise to this end. It is therefore in place, to introduce these principles here; that the whole array of power by which all true Sons of Temperance are armed; and, that we may also understand the full

extent and high elevation of character, the principles of this institution will reach. These, therefore, are to be viewed as essential principles of this organization, as well as their adaptedness to accomplish this desirable object.

Principles well defined and efficient in their operations, are essential to the well-ordering and successful results of any organized body. None can exist without them. They constitute the fundamental laws by which the whole system is to be governed, and must enter into every ramification of it. By the workings of the system when legitimate, the nature of the institution is clearly developed. By a strict adherence to these laws, will the system be maintained and rendered abundantly efficient. It is important, therefore, that these principles should, in their essential character, be good, that the system founded upon them may be salutary.—That this is the case with the subject now under review, will appear from the following considerations. The main principles of the Sons of Temperance are :

1. LOVE.—This must enter into, and mingle with, everything that properly concerns a Son of Temperance. Indeed, no one can properly be a Son, unless this great and animating *spirit* of the Order governs his heart. He must feel its hallowing influence himself, producing refined and pure sentiments, leading him to consistency of character and uprightness of life. This, as a general principle of the Order, regards its exercise with respect to

1. The *cause* itself. This is Temperance. The fundamental law of the Order on this subject is : “No brother shall make, buy, sell, or use as a beverage, any Spirituous or Malt Liquors, Wine, or Cider.”* The understanding of this law is fully expressed, as follows : “The National Division hereby declare that the true intent and meaning of the pledge is to prohibit the manufacture, purchase, sale and use of alcoholic or intoxicating liquors as a beverage, whether mentioned by name in the pledge or not.†

Here, then, is a great principle, one too, which contemplates nothing short of the entire abolition of all *agents* of intoxication. This is Temperance in its genuine character, as understood by every true Son. It is this that he loves. He does this, because he is fully convinced, that nothing less than this can accomplish the reformation of the world ; and that, if this saving law is fully adhered to, that it will do this. He loves the cause, therefore, because it is the cause of humanity. He feels assured that mankind cannot be redeemed from the evils of intemperance, by any thing less than this fundamental law contemplates. He looks upon it therefore, (next to religion) as the purest, best, and most salutary system in being ; and because he believes this, therefore, he loves it. This love is ardent, and strengthens with his experience, and the continual developments of its virtues, for the accomplishment of this great object. But

* Constitution, Article 2.

† Resolution of the National Division, at its fourth Annual Session.

2. He loves also the Constitutional and Statutory laws by which the Order is governed and bound together.

This he does, because of the tendency of these, 1. To *concentrate* and strengthen the association. 2. To protect and defend every member from influences coming from abroad. 3. To give a standing, influence and success in society, that could not otherwise be had. 4. To enlarge the sphere of usefulness in consequence of the union with, and constant aid of, the association; giving him, in this respect, a power for good, which singly, (however pure and good) he could not have. These are some of the results which these laws have a tendency to produce. And, in proportion as he apprehends their true character, in that degree will his love for these be increased, and his efforts be multiplied to carry out the object of this enterprize.

3. *He loves the members of the Order.*

This is the natural action of the principle now under consideration. Every one is presumed to be governed by this principle.—This naturally unites the hearts in close affection, and binds each to each as one in sentiment, purpose and feeling. Fellowship, in its strict sense, is here established. No one considers himself any longer in his isolated state, but one of a whole, combined together to work the good of each. Unity is the grand result. Unity of interests, designs and end. No longer does each look upon his own interests any farther than those can be best subserved by the interests of all. Love melts all down into one indivisible mass.—And truly may it be said of them, that they are “all of one heart and of one soul.” Thus united to one another, they go on hand in hand, loving as they are loved; mutually making such sacrifices as the interests of each and of all may require. But

4. His love is not confined to the members of the Order; it grasps the interests of mankind, and most ardently desires to do them good. He is prompted to this,

1. Because he conceives them capable of very great and high enjoyments in society, and rendering thereby, society itself more desirable. His love is also prompted,

2. Because, he feels disposed to remove from society the greatest evil that has ever fallen to the lot of man. He views the many and dreadful evils to which the inebriate is exposed here, and the still greater awaiting him beyond the present scene. Conscious of the great value of their souls, and the utter hopelessness of their condition if un-reformed, they pass beyond the precincts of time; his love for them urges him strongly to prevent, if possible, their final ruin. His love is also prompted,

3. Because he believes that society would realize great good from such reformation. Society may be greatly benefited in its domestic, social, civil, and religious interests. Great good would accrue to all. To the reformed, peace, competency and all the domestic and social virtues; and good would be realized by all who were brought within the sphere of their influence. Now, because of these considerations, he feels a great interest in the welfare of mankind, and

as he believes their interests may be best subserved by his efforts in conjunction with the Sons of Temperance, he gives himself up to the Order, that through the influence and power he may derive, in this way, he may be more extensively useful to society. His love comprehends in its wide range all men, and therefore he feels prompted to do what he may for all. Love, then, is the grand, and most important principle of this system. Indeed, without this, it could not exist. This gives life and energy to all its movements, and will finally cause it to triumph over all its most deadly enemies.

Another great principle of this system is

2. PURITY. This regards

1. *His motives.* The motives which induced him to become a Son of Temperance, are pure. An unmixed desire to relieve himself from the evils of intemperance was the main-spring of his action. He had no other interest to subserve. Believing as he did, that the Order of the Sons of Temperance is the best system by which his interest could be secured, and feeling a very strong and ardent affection for its principles and the good of the association, he unhesitatingly took upon himself the vow or pledge of the Order. This is the motive that actuates every true Son of Temperance.

It is true, this may not be the case in every instance; yet, it is so, as a general principle. There may be some, perhaps many, who are influenced by other motives. Every one, however, it may be presumed, acting honorably in this matter, is influenced by principles pure and unmixed. So far as the principles of the Order are concerned, there can be no doubt as to their purity. That men may be governed by other and even base motives, there can be no doubt; but, that the motives required by the Order must be pure in character, there can be as little doubt. The principle involved is the same as in all other laudable matters. There may be men of corrupt minds who will take advantage of an institution for their own sinister purposes; but, this does not conclude against the purity of the system itself. If it did, christianity would have to be repudiated upon the ground, for there are doubtless many who have taken advantage of it, to serve their selfish ends. This principle regards

2. *His purpose.*

While his motives constitute the ground-form of his actions, his purpose forms the ruling power of his heart. His purpose, as a union of moral principles, is a concentrated law governing his heart, and fixes it in its efforts to accomplish the reformation of mankind, as well as his own. He regards the renovation of society as a matter of the highest importance. The good of mankind is the great object which he proposes to accomplish, and as he firmly believes that the organization, as existing among the Sons of Temperance is especially designed, and eminently calculated to, secure that end; therefore, his purpose becomes fixed, to employ his best energies in union with, and in subordination to, this institution,

to bring about this desirable object. Hence, also, he is governed by this principle.

3. *In his practice.* Motives, however strong and pure, purposes however well-defined and decisive, can never of themselves, accomplish anything. These can form only the grounds and principles of actions. They are indispensably necessary to control the practice, as by these only can the actions of life be rendered efficient.—Purity of conduct, must in the nature of things, partake of, and proceed from these, and constitute the visible exhibition of these internal laws, (both mental and moral) by which the conduct is regulated. This, then, being established as an essential element of the Order, and an union with it founded upon this basis, it follows conclusively, that the practice corresponding to these, must necessarily be of the purest character. The genuine Son of Temperance feels himself bound by the principles of his Order, not to mix up with the cause anything that will in the least degree divert him from the high interests of the institution. He adopts no plan, pursues no course, and performs no act, as a Son of Temperance, that does not promote the great objects of the association. Purity is his motto, and this is the controlling principle in all the pursuits of life. His one desire is, to govern himself in this whole matter, so that the greatest amount of good may accrue to the Order, and to the community generally. This is the second grand principle of this system, and must commend itself to every man's conscience in the sight of God.

Another essential principle of this association is

3. FIDELITY. This regards

1. *His confidence.* Confidence, in the soundness of the system, the purity of its principles, the efficiency of its measures, and the beneficial results flowing from it when fully maintained and strictly adhered to; these form the basis on which he rests his entire superstructure. So fully is he persuaded of the energy of this system and its adaptedness to accomplish what it pretends, that his mind never hesitates for a moment, nor does his love for its grand designs abate in the smallest degree. He cordially embraces, and unyieldingly clings to it as the chief, the controlling object of his life. His faith and love go hand in hand, and actuate him as the principles of christianity do the good man; for his faith "works by love and purifies the heart." Simple, strong and intelligent, it grasps the whole system as a unit, and relies upon its efficacy with assurance, being satisfied as to the mighty and triumphant results of this heaven-favored enterprise.

His Fidelity regards

2. *His consistency.* Consistency is a jewel. This is seen, 1.—In his careful and absolute evidence of every principle and pursuit opposed to the system. He studiously shuns everything which would operate as an incentive to intemperance, either in himself or others. He is careful to form no connections in business transactions with others, that would involve him in any influence favorable to drunkenness. In this, his practical motto is "Shun the very

appearance of evil. 2. He is equally careful to maintain his standing as a Son, by complying with punctilious exactness, with every requirement of the Order, according to their full intent and meaning. He therefore, does not willingly or causelessly, pass by any duty, or neglect to improve any opportunity to maintain and advance the pure and noble objects of the system. He is ever ready to do or sacrifice whatever may reasonably be required of him, to advance the cause of Temperance. This lies close to his heart, and that heart throbs with increasing anxiety for the extension, maintenance and general diffusion of the principles of the Order. This fidelity regards also

3. His *perseverance*. He finds amidst the various duties and the many and unavoidable contacts with others in the business transactions of life, many and very powerful trials, which have a tendency to cool his ardor, and thwart his best devised purposes; these act upon him in such a way, as frequently to cause him to dread the mighty struggle he must engage in; so that he sometimes finds himself almost ready to give up the contest. Difficulties also arise from those openly opposed to the Order—from many who apostatize from the principles and practice of the association—and not unfrequently, from himself. Guided however, by the pure doctrines of the system, and the inward motives of his heart, together with his confidence in the efficiency of the measures and appliances of the institution to achieve the end; he rouses up his soul to this great object, and unflinchingly applies his energies, and presses still on and on, and triumphantly succeeds, and the enemy is either vanquished, or conquered and made a willing captive, the cause honored by his deeds of daring, so that with fresh vigor he pursues his course, being strengthened more and more. All the laws of the Order are carefully observed, the designs of the association carried out, and a stability of character formed, which will stand proof against other and perhaps more powerful opposing influences. Fidelity! the great watch-word of the Order, the grand lever to overthrow error and evil; and the mighty champion principle of Temperance. Fidelity! confidence, consistency and unyielding perseverance, form a force resistless in its nature, and powerfully efficient for the accomplishment of good. Fidelity, *fidelity*, thou *jewel* beyond price, mayest thou dwell in, and energize the entire Order; and practically employ, and gloriously crown with success, every effort of the Sons of Temperance, until all nations are redeemed, regenerated and saved.

These are the general principles, Sir, inhering in the system which we have adopted, by which we as individuals, and an organized body, contemplate the "elevation of our characters as men." And here I might close this Address, already too extended, were it not, that the Order of the Sons of Temperance have a great *mission*, which the world expects them to accomplish. The view taken concerns the subject only as it applies to the members of the Order, and has not been (except individually) considered in its character of aggressiveness. Its conservative character only, has been

under consideration. It is my purpose now, to take up the subject respecting

2. The relation the Sons of Temperance sustain to mankind, in the active operations of their principles upon society at this time, and also for all time to come.

The great principle of this association in regard to this phase of the subject, is comprehended in the words following: "No brother shall make, buy, sell, or use as a beverage, any Spirituous or Malt Liquors, Wine or Cider.—*Constitution, Art. 2.*

This Article of the Constitution brings to our consideration the subject of the manufacture and sale of intoxicating liquors. This is a subject of great interest, and especially so at this time. The public mind is now extremely agitated with regard to this matter, and there is a mighty struggle going on in the minds of Statesmen, Philosophers and Philanthropists. It is one too, that will agitate the entire community. It can no longer be kept down. It must, it will, have its share of public attention. Mankind are too deeply interested in the issues of this subject, to let it slumber. It is now perceived, that to arrest the overflowing torrent of intemperance that now is sweeping over our world, something more must be done than can be accomplished by moral suasion. This has been tried for a great length of time, by Physicians, Philosophers, Philanthropists, and Divines; and yet, the mighty torrent is fearfully overspreading our land, and in its impetuous course, bearing down thousands of immortal spirits into (the only equalled perdition of its fires,) the *damnation of hell!*

Nor is there any probability, Sir, that this state of things will materially and permanently change for the better, while the public is at full liberty to manufacture it, and traffic in it. That something ought to be done to stay this deadly *simoom*, that is so fearfully driving with relentless fury over our country, is admitted by every patriot and philanthropist in the land. What should be done, has been clear to my mind for many years; and to it my reflections have been seriously directed. I am fully convinced, Sir, that nothing short of the prohibition of the manufacture and sale of intoxicating liquors, will accomplish this thing. In view of this phase of the subject, the following proposition comprehends what I believe the true and only safe ground to be adopted, viz:

That mankind *have not the right*, Conventionally, or Legislatively, to authorize the manufacture and sale of intoxicating liquors.

I am aware, Sir, that very strong and formidable objections are entertained against this view, by many, and that it is a subject demanding great caution and careful investigation. To prohibit the sale of intoxicating liquors, is regarded by many, an intolerable interference with the *rights* and *liberties* of mankind. To prohibit their manufacture will be considered a still more daring interference with the rights of men. However these matters may be viewed, I am fully persuaded of the truth of the position above assumed. While the right to manufacture, as well as to sell intoxicating liquors is allowed by the community, and protected by law, the cause of Temperance must be greatly impeded, and the chief obstruction to its

final and general triumph be rendered extremely formidable. This is the last, as it is the strongest, entrenchment of intemperance ; and to succeed fully in the great Temperance movements, it is necessary that this strong-hold of the enemy should be taken. And until this is done, every other movement is like lopping off the boughs of this *Upas Tree*, to exterminate it, and with similar results, instead of eradicating the tree entirely. This latter must be done, or the result will be, that the enemies of Temperance will triumphantly say :— “There is hope of a tree, if it be cut down ; that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground ; yet through the scent of water it will bud and bring forth boughs like a plant.”—*Job*, xiv, 7—9. Utter extirmination of all the agents of intoxication must be the watchword of every true patriot and citizen.

It is plainly the principle of our Order, so far as its operations upon its members is concerned. Not *one* can be authorized to “manufacture, buy or sell.” The *mission* of the Sons of Temperance is not half accomplished, even when this is gained. An aggression must be made upon this source of evil, not only by seeking by all laudable and honorable means, the entire suppression of the sale of the article, but the actual creation of it. While it is “*made*,” it will be “*sold*,” and consequently “*used*.” To these views, however, it is objected,

That such an *interference* would be an infringement upon the *rights* of our fellow-citizens.

Man’s *right* in these matters is either divine or human. From no other source can he derive this right. It is therefore, very important that we understand this matter clearly, perfectly. If we err at this point, we shall err all along. No *one*, nor any *number* of individuals can have the right to interfere with others, in the use or enjoyment of such things to which they have an undoubted right. Such an attempt would be the highest insult that could be offered to a free people. To judge correctly of these matters, we must understand accurately what constitutes the right of others, and the real grounds on which that right is predicated. I have said that man’s right in these matters is either divine or human. When this subject is fully understood, it will be perceived, that no such right as is here contemplated, has ever been guaranteed, either by God or man.

1. *Not by God.* God has denied this right to man, as is plainly indicated in the order of His Providence. That this is so, appears evidently from the following considerations :

1. *Every substance* from which Alcohol is usually made, is in its natural, *uncorrupted* state, destitute of any intoxicating quality.

So far as the investigations of men have reached, there has not been as yet, any substance discovered in which Alcohol was found to exist as a *native* element. Almost all vegetable matter contains the substance from which Alcohol may be obtained ; but none in which it has been found in its natural and unchanged state. This is clear proof, that God in His Providence, has not created Alcohol in any quantity ; and consequently, He has clearly shown, that in the natural order of things, He has denied this right to man.

Alcohol never can be obtained from any substance, until it has undergone an entire chemical change, and such a change too, as amounts to the destruction of the vitality of the substance itself. This chemical process called *fermentation*, not only destroys the vitality of the substance, but changes it into quite a different one. This change so affects it, that it cannot be restored to its original sanative condition. It is therefore, wholly destroyed in its very nature, so that in itself it is of no farther use. This is, however, not the case with a substance in itself innocent; for although it may have its vegetative vitality destroyed; yet, its naturally nourishing principle still remains the same, and affords its full share of support to the system as food. This difference in the changed production of vegetable matter, one undergoing fermentation and the other not; the former converted into *poison*, and the latter into wholesome food, demonstrates beyond controversy, that the production of Alcohol by vinous fermentation, (the only way it can be produced) is a direct and open contravention of the laws of divine Providence, and consequently, a sin of no small magnitude.

It may however be said, that all substances used by man, undergo changes which destroy their vitality as effectually as the changes produced by vinous fermentation. To this, I reply: 1. It is true, that the preparation of grain and other vegetables for food, destroys the vitality, so far as the re-production of the grain, &c., is concerned; yet, it is not so wholly destroyed in its nature as to be rendered useless to man. It still retains that kind of vitality, which imparts vigor to the system, and sustains that animal vitality, which is essential to its very being. It still remains an innoxious substance, and whatever change it has undergone in its preparation for food, it has not lost its natural nutritious qualities. But 2. The change produced by vinous fermentation, by which it is converted into Alcohol, not only destroys its vitality so that re-production is utterly impossible; but it destroys its natural properties entirely; so that it is no longer serviceable to man on the one hand; and on the other, is absolutely poisonous to him under all its forms, and in all the circumstances of his life.

From the preceding observations, the conclusion forces itself upon the mind, that God in His Providence, has utterly denied to man the right to make intoxicating liquors. As therefore, in the wide-spread field of nature, there has not been one particle of native Alcohol found—as in the production of it, it is indispensably necessary that the entire of vitality which exists in the substances from which it is obtained, must be destroyed, so that it retains no longer any natural good qualities—and, as the change through which the natural sanative principle of all vegetable matter must pass in the production of Alcohol, utterly destroys this character of them, and converts them into one of the most deadly poisons known, it follows conclusively, that God in His Providence, has given clear and definite indications of his denial to man, the right to make and use intoxicating liquors; and consequently, the production, as well as the use of it, is an infringement upon the laws of Divine

Providence, and an open practical rebellion against the government.

This subject will, however, derive considerable strength from the consideration of another fact, bearing upon this point, viz :

2. *Every substance*, which in its natural state, is an inflammatory stimulant, is a *deadly* poison; and is therefore, by its very nature, prohibited.

The principle involved in this view is, that poison, as such, is prohibited by the general laws of Providence. "Thou shall not kill" is a general law of Revelation. These two laws form the guide for man in all the concerns of life, as these laws stand connected with the matter now in hand. All substances, therefore, which, in their natural and unchanged state, act upon the various tissues of the human system, so as to corrode or destroy them, may be viewed as poisonous. It is therefore just as criminal to destroy life by the use of these, as it would be, if a knife, club, or powder and ball were used. Their use is destructive of human life, and because this is so, therefore are they forbidden.

It may, however, be said, that we have no express prohibition of the use of these in the Bible; and therefore, we are not authorized to declare their use to be wrong. To this I answer: 1. We are especially prohibited the right to kill. Whatever therefore, causes death when used, must, in the nature of things be forbidden.— This applies as strongly to self-destruction, as it does to the killing of another. We may not, therefore, use any thing ourselves, which, when used by others, we know will kill. All poisonous substances do this; therefore, all poisonous articles must be wholly avoided. 2. It is not known, that any, of all the substances which are in their natural condition deadly poisons, possess any quality by which the human system can be nourished, its vitality maintained, or its wasted energies restored. But, on the contrary, it is well known, that all poisonous substances, when acting in their natural way, "suddenly and powerfully reduce the vitality of the system," by acting upon the various tissues, through inflammatory and corrosive influences. And 3. It has, perhaps, never been discovered, that any, of all the poisonous substances known, can be so changed in their nature, as either to render them innoxious, or to produce a substance from them, in any degree nutritious and wholesome.

The deadly character impressed upon, or inherent in all poisonous substances, is a clear indication that God has denied the use of these to man. The indications of Providence in these matters are clear and definite; nor can we well mistake their design. The constant, invariable, and naturally deadly action of these upon the human system, demonstrate that God has put his mark upon them, and has plainly, by His universal law of Providence, unmistakably warned mankind against their use, and has established that law as a prohibitory principle of His administration. His Providence then, stands opposed to the use of poisonous substances by man, and renders it an extremely clear case, that it is sinful to use *any* thing so exceedingly noxious to the human system.

But it may be asked, what has this to do with the subject now under consideration? I answer: Much, every way. 1. For if God has clearly shown the great evil of poisonous substances as deadly agents, it will follow, that He has established it as a universal law, that no poisonous substances can be innocently used. Intoxicating liquors are poisonous substances, and when used will destroy life; their use is therefore, by this law of Providence, utterly interdicted. But 2. The production of Alcohol is accomplished by the contravention of this law of His Providence. This is done by converting that which, in its natural state, is innocent, and therefore a universal good, into a deadly poison, and therefore a universal evil; the manufacture of Alcohol is, therefore, in itself a morally sinful act; and consequently, its production stands directly opposed to this universal law: now therefore, as these things are so, it follows conclusively, that by this law, the right to manufacture Alcohol is unqualifiedly denied to man.

But there is still another view which may be taken of this subject, viz:

3. Every *substance* whose *stimulus* has a natural tendency to tone up and sustain the system, is known to be innoxious.

God has, through His Providence, furnished mankind with a variety of diffusive stimulants, which are entirely innocent, whose natural tendency is to strengthen and sustain the system, both in sickness and in health. These do this, not only by imparting heat to the system by their action on the functions of the stomach, but also, and chiefly, by being incorporated into the system, through the blood, they impart an energy to it long after their stimulating action has ceased; and in this way, the wastes of nature are replenished, and a healthy and vigorous condition of the vital functions maintained.

Now it is well known, that Alcohol, and many other, if not all poisonous substances, will not digest in the stomach, nor, consequently, become incorporated with the system, and therefore do not, indeed, cannot impart to it any restorative matter, by which the wastes of it may be replenished, or its vital functions maintained in a healthy condition; but on the contrary, the poisonous *virus* operates upon the tissues of the system, by which these become corrosively affected, and thereby a permanent injury is inflicted. Here, then, we discover another feature in this universal law, which distinctly demonstrates on the one hand, that all those stimulants whose action on the system is corrosive and deadly, are utterly opposed to the will and designs of God; while those on the other hand, whose natural action falls in, and essentially operates with the healthy exercise of the vital functions of the system, act in perfect harmony with the laws of His Providence. These laws, therefore, demonstrably show, that the use of the former is criminal, and the latter innocent. In this very instance, God has clearly and demonstrably shown the intrinsic difference between the stimulants whose operation is salutary and good, and those whose action (either as natural or artificial agents) is naturally and

only deleterious ; so that, the innocency of the one, and the poisonous character of the other, are so clearly defined as not to allow of a mistake : it follows, that in this instance he has put the brand of his unqualified prohibition upon the one, and the seal of his universal approbation upon the other. The result therefore, of all this is, as this universal law condemns the use of all poisonous agents, and marks these as noxious to the system of man, and therefore cannot be innocently used ; so therefore, as Alcoholic liquors, acting upon the human system with a corrosive and deadly influence, they cannot therefore be innocently used ; it follows, that the right to manufacture Alcoholic liquors is wholly denied to man by God.

From the views thus presented, it follows conclusively, that man has no divine right to manufacture, sell or use Alcohol. God has never authorized man to exercise that right, and consequently, the exercise of it must be morally wrong, and therefore, necessarily prohibited by the Constitution of Divine Providence, and the clearly revealed principles of His word. Man, therefore, having no right granted him, either by God's word, or by the laws of Providence, to manufacture, sell and use Alcohol ; it necessarily follows, that the prohibition of these things by law, does not infringe upon his rights in these respects ; consequently, the principles of the Order of the Sons of Temperance in these matters, conflict not with, nor infringe upon the liberty of any human being.

It may, however, be said, that it conflicts with man's liberty, to prohibit the manufacture, sale and use of Alcohol, as contemplated by the principles of the Sons of Temperance, because human authority has given this right. In reply, I answer: That man cannot have this right given,

2. *By human authority.*

The government of God is a unit. It extends equally to one as to another, and to all as to each. It concerns all intelligencies equally, and regards the best interests of each and of all. Its laws therefore, are adapted to the condition of all, and recognizes responsibilities binding upon all. No power therefore, exists, which can rightfully control, or justly contravene any laws established by him. Whatever revelations he has made, whether in his word, or in the known principles of His Providence, must form the supreme rule of the conduct of all intelligent beings, and especially man. This view at once shows, that whatever rights men have, must be ultimately traced to this original source of right and law. If the doctrine involved in this general view be admitted, then it will follow,

1. That man has *no Conventional right* to authorize any infraction upon, or contravention of any provisions of God's Providence.

The principle here involved is, that any change, modification or destruction of any provisions of Providence intended for man's support, when by that change, &c., an article is produced poisonous in itself, and therefore destructive of men's life, is a manifest infringement upon, or contravention of the laws of Providence,

and therefore, unauthorized by God; consequently, man has no conventional right to authorize the manufacture or sale of Alcoholic liquors out of any substance which God intended for the support and comfort of man.

That the manufacture, sale and use of Alcohol is an infraction, or contravention of the laws of Divine Providence, will fully appear from the following considerations:

1. Because it is the *destruction* of that which, in the order of Providence, is innocent and useful. I have already shown, that every substance from which Alcohol is made, is in its natural order, innocent and useful—that to obtain Alcohol, this order of Providence must be infringed upon—that this is done by the utter destruction of the vitality of the articles used—and that it is the corruption of these into a deadly poison. Now, as God, in the order of His Providence, never intended that such an article as Alcohol should exist, as He has clearly shown by the fact, that He has never yet developed by any act of His own, one particle of native Alcohol; and by the fact also, that those substances from which it is made, lose their natural innocence, and become exceedingly noxious in their new form; the conclusion therefore, follows, that as all right which man possesses conventionally, is derived from God, he cannot possess a right, which, when exercised, would contravene the laws of His Providence; but this supposed conventional right to authorize the production of Alcohol, is in open and direct conflict with those laws; it follows therefore conclusively, that man does not now possess that right.

That the manufacture, sale and use of Alcohol is an infraction, or contravention of the laws of Providence, appears also,

2. Because it is *not* merely the destruction of things innocent and wholesome; but it is the production out of these, of a substance wholly deleterious in its nature, because it is *per se* a deadly poison. That Alcohol is a deadly poison, is acknowledged by the most enlightened Medical men. The following just remarks of a late writer will place this in a clear light:—"The term Intoxication is sometimes employed in this country, to designate that series of phenomena which results from the action of all such poisons as first produce stimulation, and then narcotism; of these, however, Alcohol is the type, and the term is commonly applied to alcoholic intoxication alone. It is worthy of notice, however, that the designation is now given by French writers to the series of remote or constitutional effects consequent upon the introduction of any poisonous agent into the blood; thus we meet with the terms—"arsenical intoxication," "iodine intoxication," and even "purulent intoxication." In fact, it is there considered an equivalent (as its etymology denotes) of our own word poisoning; and the fact that such a term should be in common use in this country to designate the ordinary results of the ingestion of alcoholic liquors, is not without its signification; for if the classical term "intoxication" be habitually employed as the equivalent of the Saxon "drunkenness," we are justified in turning that classical term into

English again, and in asserting that the condition of drunkenness, in all its stages is one of poisoning."—*Dr. Carpenter's Prize Essay, &c.*, p. 30, 31.

Now, since Alcohol is, *per se*, a deadly poison—since this poison exists not as a native element—since it cannot be produced without the destruction of innocent and wholesome substances; it follows, that its production and consequent sale and use, is an infraction of the laws of Providence; and as God cannot give man a right to do this, therefore, man possesses not a Conventional right to contravene the laws of Providence; but as the manufacture, sale, and use of Alcohol does this, it follows conclusively, that such Conventional right belongs not to man.

That the manufacture, sale and use of Alcohol, infracts the laws of Providence, appears also,

3. Because it *abstracts* from the community the necessaries of life, and substitutes in their place a wasting and destructive substance, which destroys more lives than war and pestilence.

Dr. Rush remarks that the use of "Spirituous liquors destroys more lives than the sword; war has its intervals of destruction, but spirits operate at all times and seasons upon human life."—*Medical Observations*, p. 63. The fact also, that the deaths in the United States annually, amount to from 30,000 to 50,000, fully demonstrates this. "In Russia, where ardent spirits are freely used, Dr. Storch states the amazing fact, that of persons between twenty and sixty years of age, 817 die out of 1,000. "Unfortunately," he adds, "the bills of mortality leave us no doubt on this subject—they show that this great mortality affects most the male sex, and that it is occasioned by inflammatory fevers and consumptions, that is, by diseases, the immediate effects of strong liquors."—*Dr. Storch's Statistical Account of Russia, in Bacchus*, p. 118. These fearful ravages prove conclusively the position assumed.

But it is not only, that it destroys men's lives by the poisonous action upon the system, but it does this also, by abstracting from the community the necessaries of life. Scarcity of bread, is not only followed by famine, but frequently produces many great and fatal diseases, by which thousands are hurried to an untimely end. To these results the manufacture of Alcohol contributes greatly.

The poverty and distress consequent upon the abstraction of the necessaries of life by the manufacture, &c., of Alcohol, is another point of importance, in connection with the present subject. "A very alarming loss of wealth arises from the destruction of an immense quantity of nutritious grain in the manufacture of intoxicating liquors. It is ascertained, from official documents, that not less than forty-five millions of bushels of malt are annually consumed in this process, for the production of which, more than a million of acres of land is required. Hence, the nutritious produce of a million of acres of land is not only lost to the nation, but converted into a source of incalculable human misery and distress."—*Bacchus*, pp. 95, 96. If this be the case with England, what a vast amount of grain must be consumed in the United States, and other countries?

The abstraction of such a vast amount of grain from the community, and its destruction by manufacturing it into Alcohol, is a direct outrage upon the munificent laws of Divine Providence, and the exercise of the right to do this, is an arrogant assumption of power, and can be regarded only in the light of open hostility to the will and government of God. It must therefore, be apparent to every considerate mind, that if the abstraction of such an amount (or any amount) of grain from the community, and its conversion into a deadly poison, be unauthorized by, and is an outrage upon the laws of Divine Providence, when this is done by individuals, the principles involved necessarily demonstrate, that no number of men, however great, can authorize the manufacture of grain into Alcohol; consequently, no convention of men can, by any fundamental or Constitutional law, authorize the manufacture of Alcohol out of grain, or any other article intended for the food of man.—Now, this being so, it follows conclusively, that the prohibition of the manufacture, sale and use of Alcoholic liquors, were it even effected, would not be an infringement upon the liberty of man. Man, therefore, cannot derive the right to do these things from human authority; for such authority does not exist among men, either considered individually or conventionally.

From the foregoing considerations, it follows,

4. That a *right*, were it even granted, and its exercise authorized by Conventional action, cannot constitute that right innocent; but rather augments the amount of guilt by this circumstance.

The principle here is this: That a convention united together to authorize an act or custom, when that act or custom is in opposition to the will of God, is considered as a “Confederacy” opposed to him, and therefore, to be dealt with as in any other case of general corruption. Such confederacies, if they decree any thing in their conventional character, make themselves accessories to all the evils resulting from such acts as are authorized by them, and will subject them to the wrath of God on this account. This view evidently is sustained by the Bible. See *Isaiah* viii, 9, 12, xxviii, 14, 22.

It may however, be said,

2. That this *right* is guaranteed to us by Legislative authority; and therefore, to interfere in this matter, would be an infringement upon our *liberty*. In reply to this, I would say, that man has no authority, legislatively, to grant this right. This, I think, will appear from the following considerations:

1. Because, *this* would be an assumption of power Legislatively to do what man has no authority conventionally to authorize.

A Conventional power, must in the nature of things, be a higher power than a Legislative. The latter derives its being from the former, and cannot go beyond the limits set by it. Inasmuch, therefore, as no nation or community of people has authority to grant to any of its subjects the right to manufacture, &c., intoxicating liquors by Conventional action; it follows conclusively, that no Legislature can. The Legislature is limited in its actions by

the Constitutional law enacted by Conventional authority. Now, as the Convention had no right in the premises, and therefore could not authorize the Legislature to guarantee rights; it follows, that the Legislature cannot grant such a right. If it did, the law itself would be unconstitutional, and therefore *null* and *void*. An unconstitutional law can neither impress an obligation, nor grant a privilege. It is a nullity to all intents and purposes. If we suppose that a Convention assume the authority to grant this right to a Legislature, and it were to grant the right to manufacture, &c., Alcohol; even then, this would not convey a right to the person to do so, because the Constitutional law itself is unauthorized. As the Convention has not this authority, it follows conclusively, that any law authorized by the Convention, must itself be a nullity; and consequently, the Legislature, acting under said Conventional law, could not authorize what that Convention had not the right to do.

But this will be more clearly seen, if we consider

2. That such *Legislative action* would argue, that man had the right, Legislatively, to authorize what God had denied him in His Providence.

That God has denied to man the right to manufacture, &c., Alcohol, is abundantly proved in the preceding discussion; it follows therefore, that no Legislative Assembly has the power to authorize the manufacture, sale and use of intoxicating liquors, because such legislation would authorize men to contravene the laws of Divine Providence, a right which has been denied; a Legislature, therefore, that would do this, must assume the authority to do what God has unquestionably forbidden throughout the entire economy of his Providence. From the whole of the preceding investigation, it follows: that as man is not authorized to grant the right to manufacture, sell and use intoxicating liquors, either individually, conventionally or legislatively; and as the exercise of this power is denied him by the laws of Providence, therefore, he has, strictly speaking, no liberty in the premises; and consequently, he cannot claim any right to do these things. Now, these things being so, the objection to the Sons of Temperance on this principle, falls entirely to the ground. If, therefore, the Sons of Temperance could accomplish this object, by any proper and legitimate means, by the exercise of their influence upon society, they would confer one of the greatest blessings upon the world which it has ever yet enjoyed. So far from abridging man of any liberty or right, they would do more for the protection and extension of these, than any other influence (religion alone excepted) that could be brought to bear on this interest.

GRAND WORTHY PATRIARCH:—Here I might close my Address, but cannot until I offer a few reflections from another pen:

“And now, what is the *apology* for prosecuting a business so manifestly offensive to God, and ruinous to yourself, as well as others? Do you say, it is necessary as a means of support? But

whence have you derived authority to procure a living at the sacrifice of conscience, character and the dearest interests of others? And is the maintenance of a public nuisance really necessary to your support? In a country like this, the plea of necessity for crime is glaringly impious. Many and varied departments of honest and honorable industry are before you, all promising a generous reward, and neglecting them for a wicked and mischievous occupation, you must bear the odium of a most sordid avarice, or implacable malignity.

“You virtually, too, impeach the character of God: You proclaim that he has made your comfort, and even subsistence, to depend upon the practice of iniquity. It is an imputation he must repel with abhorrence and wrath. Nor is it sustained by the conscience, reason or experience of any man.

“But possibly you urge in self-justification: Others will manufacture spirits if I do not. But remember the guilt of one is no excuse for another. Every one of us shall give account of himself to God. If others pursue a business at the sacrifice of character and of heaven, it becomes you to avoid their crime, that you may escape their doom.

“It is not certain, however, that others will prosecute the destructive business, if you abandon it. Men of forethought will not now embark their silver and gold on a pestilential stream, soon to be dried up under that blaze of light and heat which a merciful God has enkindled. They will not deem it either wise or safe to kindle unholy and deadly fires where the pure river of the water of life is so soon to overflow. In the eye of thousands, the distillery on your premises adds nothing to their value. Indeed, should they purchase those premises, the filthy establishment would be demolished as the first effort of improvement. And every month and hour is detracting from its value, and blackening the curse that rests upon it.

“Let the thousands now concerned in distilling at once put out their fires, and the act would cause one general burst of joy through the nation; and any effort to rekindle them would excite an equally general burst of indignation and abhorrence. None but a monster of depravity would ever make the attempt.

“But again, perhaps you say, no one is obliged to use the spirits that is made. But remember, that you make it only to be used. You make it with the desire, with the hope, with the expectation, that it will be used. You know it has been used by thousands—by millions—and has strewed the land with desolation, and peopled hell with its victims; and you cannot but acknowledge that you would at once cease to make the liquor, did you not hope it would continue to be used. Indeed, you must see, that just in proportion to your success will be the amount of mischief done to your fellow-men.

“It seems hardly needful to say that the foregoing considerations are all strictly applicable to such as furnish the materials for the distiller. Were these withheld, his degrading occupation

would of course cease. By suffering, then, the fruits of your industry to pass into his hands, you perpetuate his work of death.— You share all his guilt, and shame and curse. And remember, too, that the bushel of grain, the barrel of cider, the hogshead of molasses, for which you thus gain a pittance, may be returned from the fiery process only to hasten the infamy and endless ruin of a beloved son, or brother, or friend.

“Nor is the crime of the *retailer* of ardent spirits essentially different. He takes the poison from the distiller, and insidiously deals it out to his fellow-men. It is truly stirring to one’s indignation to notice his variety of articles for rendering it enticing.— His occupation is one which the civil authorities have, in some places, with a noble consistency, ceased to tolerate, and one which must soon be put down by the loud voice of public sentiment.

“Indeed, the retailer, the distiller, and he who furnishes the materials, must be looked upon as forming a *Tripple League*, dangerous alike to private and social happiness, and to the very liberties of the nation. And an awakened people cannot rest till the deadly compact is sundered. Why not, then, anticipate a little the verdict and the vengeance of a rising tone of public sentiment, and at once proclaim the unholy alliance dissolved? Why not anticipate the verdict of an infinitely higher tribunal—why not believe God’s threatening, and escape the eternal tempest that lowers for him who putteth the cup to his neighbor’s lips? Why not co-operate promptly in a public reform that is regarded with intense interest in heaven, on earth, and in hell?”

In conclusion, I would say, *Grand Worthy Patriarch*, that from the preceding considerations, the following conclusions, do naturally and necessarily flow :

1. That the *Structural Economy* of the Order of the Sons of Temperance, as a *system*, comprehends all the essential elements of a thorough and universal reformation of our world, in regard to all the possible means and agencies by which such a reformation should be accomplished.

2. That the great principles involved in this system, are consistent with, and promotive of, the highest and best interests of mankind.

3. That the *entire structure* of this Organization is peculiarly adapted to this work, and is super-eminently calculated, when fully carried out, in its wide-spread and far-reaching principles, to achieve successfully and certainly, the universal emancipation of mankind from this master and giant system of destruction.

4. That the whole structure, as a *system*, and all its parts as an association, is in accordance with, and acts in conformity to, the known principles of the government of Divine Providence, and has the sanction of the Almighty, in the revealed principles of His Holy Word; and consequently, the Association of the Sons of Temperance itself and the measures and persons connected with, and acting under the laws of it, are viewed by God with divine

approbation, and under His continual Providential protection and care.

5. That as this Organization in the principles of its association, is thus approved by God, and under the control, direction and protection of His Providence, and is in its nature calculated to co-operate with Providence; it follows, that a connection with it, and a conformity to its laws and usages, is neither anti-christian nor sinful; and therefore, all christians are bound by the laws of Divine Providence and revealed truth, to become united to, and act in harmony with this association, for the final extermination of intemperance, and all instruments of its extension and maintenance.

6. That as the "manufacture and sale" of intoxicating liquors is an infraction and contravention of the laws of Divine Providence, and utterly inconsistent with the revealed principles of truth as set forth in the Bible; therefore, every Christian Philanthropist and every true Patriot should do all he can to give direction and activity to the public conscience and action, with regard to this matter.

7. That as the "manufacture and sale" of Alcoholic liquors is totally unauthorized by God, as evinced by the laws of His Providence, and corroborated by the moral principles of His revealed Word, and therefore cannot be of right authorized by man, either individually, conventionally or legislatively; it follows conclusively, that the prohibition by legislative action, of the "manufacture and sale" of intoxicating liquors, does not infringe upon the rights, or interfere with, or abridge the liberties of man; consequently legislative interference so as totally to prohibit its "manufacture and sale," invades no man's rights, and deprives no man of any liberty which God has granted, either by His Word, or by the plainly indicated laws of His Providence. Therefore,

8. As the "*manufacture and sale*" of Alcoholic liquors is now the chief, if not the only insurmountable obstruction in the way of our world's emancipation from this, the most destructive evil; it follows, that as its prohibition entirely would invade no man's rights, and interfere with no man's liberty; but would secure these upon the most indestructable principles; that therefore, as the interest of all mankind demands a revolution in this great matter, every Christian, Philanthropist and true Patriot should, without delay, by Memorial and Petition, urge upon the consideration of the Legislatures of our land everywhere, to remove from our Statute Books all laws which encourage and protect this great evil in our land, and by Legislative authority, protect the property, liberties and lives of our fellow-citizens, by the enactment of such laws as will effectually put an end to this wide-wasting scourge of our world.



